



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

direction. During negotiations with Japan for the conclusion of a treaty of commerce, Belgium asked to have inserted in it a clause providing for recourse to arbitration. But Japan was not willing to depart from the form of her international treaties concluded with other countries, notably with Germany, and thus the provision for arbitration was set aside, contrary to the wish of our country.

You see, gentlemen, that I was right in saying to you that our sympathy for international arbitration is not only lively and persistent, but, which is rarer and more profitable, that it is also active. It remains for our government to take its stand squarely in favor of the order of ideas indicated by the previous deliberations of the Interparliamentary Conference, whose formula was so clearly set forth in the resolutions drawn up at Brussels.

Soon after the close of our Conference in 1895, one of the members of the Chamber, Mr. Lorand, announced to Mr. de Burlet, then Minister of Foreign Affairs, his intention to interpellate him on this subject at the opening of the following session, and Mr. de Burlet accepted this interpellation in a most encouraging way. But unfortunately a serious malady compelled him to resign his office and to quit political life. His successor, Mr. de Favereau, expressed the wish to have the interpellation put off until he should have had time to get acquainted with the affairs of his department. The interpellation will take place, I think, at the opening of the next legislative session. I do not think that I shall go too far in saying that our Conference may count in advance upon a favorable response from Brussels.

But in matters of this kind, the good will of a little country like ours is of little importance. It is rather upon you, gentlemen, the Deputies of the great European nations, met here in such large numbers, that the duty devolves of securing the realization of the most important steps of progress of which the end of the Nineteenth Century could boast. This century has seen much accomplished, but its sun will set on many an unsolved enigma.

THE RECRUDESCENCE OF SAVAGERY.

The *Manchester Guardian*, commenting on the autumnal meeting of the London Peace Society on November 3rd, says:

"It is one of our English mysteries that bodies like the Peace Society should be regarded by two Englishmen out of three with something like a smile, and that they should be able to enlist as speakers so few of the great ones of the earth—no bishops, no eminent philosophers or men of letters, and no great statesmen. The common view is that members of Peace Societies are amiable enthusiasts who hope and try for something that will never be, and that one does not show the virility of one's mind and the hardness of one's common sense unless one dismisses their aims as Utopian. This belief, or rather custom, is almost as firmly established now as the custom, fashionable between 1861 and 1864, of accepting any anecdote of Lincoln's coarseness and the general brutality and lowness of the Northern leaders, or the earlier custom, common to all countries at one time or another, of assuming that without the institution of slavery, human society would be crippled.

"As a matter of fact, the Peace Society is only a body of men who see clearly and say loudly that civilized coun-

tries should make a point of hastening the progress of civilization, as far as they can, on the road which civilization has followed since it began. To induce men to abandon fighting, as the chief or the only business of their lives, and as the most reputable way of settling their disputes, has been the most distinct of all the achievements of civilization. Mommsen says that in the ancient world one had to be either the hammer or the anvil. Macaulay described an age a little later as a time when men were divisible into beasts of burden and beasts of prey. One has only to read a few pages of Froissart to learn how entirely satisfactory the old ideal still was to the public opinion of his time; that is to say, to a public opinion directed by the beasts of prey.

"We have at length arrived at such a pitch of humane feeling that warfare for warfare's sake is not held to be respectable anywhere but among the more martial of the native African tribes, and a sovereign who, like Shakespeare's Henry IV., gave it out as a maxim of policy 'to busy giddy minds with foreign quarrels' would have some very hard things said, if not done, to him in several countries of Europe.

"All this progress is due to the working in people's minds of just those ideas to which members of Peace Societies still persist in giving expression, in a world which is fortunately no longer the world of Frederick the Great, or Louis XIV., but which has not left that world so far behind it as it sometimes thinks.

"On the whole, we should say that both England and America have become decidedly more Jingo in feeling during the last few years. It would not matter so much if the distemper were a mere popular fever, for then it would run its short and severe course, like other fevers, and be gone. But in recent years there have been persistent efforts on the part of clever manipulators of phrases, and, to a certain extent, of ideas, to give a show of philosophical basis to what is really a recrudescence of savagery.

"When France and Germany were jockeyed into a war arranged by politicians, the fact was dressed up by able theorists in handsome Hegelian phrases about the growth of a nation to self-consciousness, till an almost epic air was given to an event compounded of a great folly and a great crime.

"Now that our own Governments have for twelve years been frantically laying hands, as Lord Rosebery says, on every patch of land which its native owners could not keep from us, and have jeopardised our reputation and perhaps our safety by exercising an equivocal title to the continued occupation of Egypt, there have arisen whole schools of taking writers to show that we are fulfilling the divine destiny of the world by pocketing whatever we think worth having.

"Though not an Englishman, Captain Mahan, the authority on sea power, has been good enough, as a kind of cosmopolitan Jingo, to frame a theory which will justify anything. Captain Mahan, a little time ago, gave it as his ruling that to discuss the morality of our occupation of Egypt was as little to the point as to discuss 'the morality of an earthquake.' The notion is, of course, common enough in England, but it is not often formulated so pointedly. To the Jingo theorist of this school any act of national aggression stands excused, and better than excused, if only it be the action of a superior against an inferior race or political organism.

It is then of the nature of an earthquake or cyclone, an operation of natural forces which it is of no use to discuss or reprove in terms of morality, since it is essentially non-moral, and belongs to a world to which moral principles are as in applicable as the principles of Economics are to Astronomy.

"The American Jingo calls himself a cyclone and the British Jingo calls himself an apostle, but there is this much common to the two—that each of them repudiates the obligation to discriminate between this and that proposal for an act of aggression, on the ground that this proposal is dishonest, or oppressive, or incompatible with treaties, and that the other is not so. Both types of Jingo—the cyclonic and the apostolic—hold that any act of aggression derives a certain rightness from the fact that it is their country that commits it. They grant themselves general dispensations on the ground that they are what they choose to call themselves, whether it be natural forces or divine agents.

"This is really the doctrine, in one or the other of its two alternative expressions, which has, it seems to us, gained much ground in England during the recent period of fair or foul 'colonial expansion.' Can one imagine what a world it would be, if it were the doctrine inspiring the foreign policy of all nations?

"With such doctrines in the air, and more noisily advertised every year by all the rant and gush of Trafalgar-days and Sedan anniversaries and Fourths of July, all credit is due to the sane and patriotic people who, in Peace Societies, do their best to keep civilization moving in its old and right course."

"Every country has its fits of Jingoism. The Athenians had such a fit when they rushed into the Sicilian expedition that ruined them. The French had an attack of it when they shouted à Berlin, and lost Alsace and Lorraine. Now the Jingo is thirsting for some tropical jungle in Africa where white men cannot live; now for a Pacific island, the savage natives of which can only exist by eating each other; now for some region of eternal snows in Asia. Nothing satisfies his strange earth hunger. A more silly, swaggering, blustering creature than this Press drummer never existed. His ignorance in all matters appertaining to our foreign relations is positively phenomenal, and this is only equalled by his conceit in himself. One day he throws down the gauntlet to America, another day to France, another day to Germany, and another day to all three. When he is not swaggering, he is cringing. If he finds that a foreign country is not frightened by his blatant abuse, he humbly turns to the Power that he has reviled on the previous day and proposes to it our alliance. The Press Jingo always reminds me of a magpie. There is the same pernicious greed and the same solemn air of being the wisest of creatures. This sort of gassy, vaunting fool has existed in every nation. In England, since the Liberal Party was tricked into adopting the foreign policy of its opponents, he has raved without restraint. I have persistently protested against the capture of the Liberal Party by the Jingoes, and I would have Liberals return to the old faith."—*Mr. Labouchere.*

NEW BOOKS.

WHAT ALL THE WORLD'S A-SEEKING. By Ralph Waldo Trine. Boston: George H. Ellis.

This beautifully written, beautifully printed, beautifully bound book, has just been laid on our table. It is a study of the problem of the conquest of self and the enthronement of love. The following admirable passage is a fine rendering of the spirit of the whole book:

"Why, there is nothing that can stand before this wonderful transmuting power of love. So far even as the enemy is concerned, I may not be to blame if I have an enemy; but I am to blame if I keep him as such, especially after I know of this wonderful transmuting power. Have I then an enemy, I will refuse, absolutely refuse, to recognize him as such; and instead of entertaining the thoughts of him that he entertains of me, instead of sending him like thought-forces, I will send him only thoughts of love, of sympathy, of brotherly kindness, and magnanimity. But a short time it will be until he feels these and is influenced by them. Then in addition I will watch my opportunity, and whenever I can, I will even go out of my way to do him some little kindness. Before these forces he can not stand, and by and by I shall find that he who to-day is my bitterest enemy is my warmest friend and it may be my stanchest supporter."

A HISTORY OF THE UNITED STATES. A new Text-Book for Schools. By William A. Mowry and Arthur May Mowry. Boston, New York and Chicago: Silver, Burdett and Company.

This is the most recent of the school histories of the United States prepared from the standpoint of the social, political, educational, moral and industrial progress of the country, without undue stress laid on the wars in which it has been involved. The causes of the wars are explained, and the general courses of the military operations. No history can avoid consideration of these. The great problems of the nation's growth are treated in a large and sympathetic way. The work is clear and simple in style. It is handsomely illustrated, among the illustrations being portraits of many of the men who have been prominent in our history. There are three or four battle-pictures, which might possibly have been spared, though to our thinking their hideousness in character will not make war seem at all attractive. The book is well executed from every standpoint. It has been prepared by men thoroughly competent from long experience in educational work, and thoroughly in sympathy with the great pacific purposes which have controlled, and ought to continue to control our nation's development. Dr. William A. Mowry has for many years been one of the Directors of the American Peace Society, and is an active supporter of the movement for permanent international arbitration. The book ought to find a place in a large number of schools.

Ripans Tabules.

Ripans Tabules: at druggists.

Ripans Tabules cure nausea.

Ripans Tabules cure dizziness.

Ripans Tabules cure headache.

Ripans Tabules cure flatulence.

Ripans Tabules cure dyspepsia.

Ripans Tabules assist digestion.

Ripans Tabules cure bad breath.

Ripans Tabules cure biliousness.